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The PULPIT

A Periodical of Contemporary Preaching

FEBRUARY 1947

Abraham Lincoln and the Unfinished Task
By LOUIS TAYLOR MERRILL

Toward the Great American Revival
By EDWIN T. DAHLBERG

'Except Your Brother Be With You'
By L. WILSON KILGORE

The American's Faith and the World's Fate
By NORMAN GERSTENFELD

The Way to Racial Peace
By ROBERT G. MIDDLETON

Justice
By EDGAR DeWITT JONES

Concerning Church Music: by Russell H. Miles

Sermon Illustrations

Contributed by Readers
THE PULPIT

'The Shape of Things to Come'

An atomic war will be the end of war because it will be the end of civilization. That is the considered judgment of our most reputable scientists. We have been appalled at John Hersey's account of Hiroshima. But the two bombs dropped on Japanese cities are little children's toys compared to what has now been devised. More powerful still is biological warfare and, incredible as it sounds, our country has spent $50,000,000 in research upon it. A poison has been found so powerful that less than one seven-millionth of a gram will kill a man, and one gram will kill seven million men. An ounce will kill 180,000,000 people. A cube of butter about an inch square weighs approximately one ounce; that much of this poison will kill every living person in the United States and Canada.

Let us not talk glibly about World War III. Let us talk soberly, intelligently and sincerely about marshaling our nation's resources to build world peace, as only recently we marshaled them to wage world war.—*H. Paul Sloan, Jr., Presbyterian Church, Ferndale, Mich.*

Nineveh—and New York

There is an amazing story in the history of Assyria. Ashurbanipal, king of Assyria, was the richest man that ever lived. He was worth a trillion and a half dollars in gold. He had practically all the money in the world, but he did not know how to use it. A time came when the Medes and Persians, enemies of Assyria, invaded the country. Defeat and bondage faced the king and his country. In Nineveh, the capital, Ashurbanipal built a great platform. On it he piled all his gold, a shining pyramid 100 feet high. Between the spaces he put his jewels and personal belongings. On that platform he placed also himself and his entire family. Then oil was poured over the platform, the people and the goods. The king himself and all he possessed were burned to a great molten mass. The empire of Assyria never rose again. Mere accumulation, for its own sake and for its possessor's own comfort, was the best that the richest man in the world could devise out of his infinite resources.

The question for us, individuals in the world's richest nation, is this: What will we do with the tremendous resources with which almighty God has entrusted us? How are we going to use our resources? If we do not use them for God's purposes, our treasure may easily become a molten mass around ourselves, in the heats of atomic fission in a Christless world.—*Frederick M. Meek, Old South Church, Boston, Mass.*

Stewardship Lags in Churches

In spite of the fact that the churches of this country are in better financial condition than they have been for many years, their per capita giving is alarmingly low. Benson Y. Landis of the Federal Council of Churches reports that whereas ten years ago 1 per cent of all expenditures went to the churches, last year it had dwindled to .8 per cent. The U. S. government allows a person an exemption of 15 per cent on his income tax for gifts made to churches and charitable organizations; but returns show that less than 3 per cent is actually deducted. John M. Versteeg reports that a study of 16 Protestant bodies over a period of 22 years revealed that the per capita giving averaged a little less than 29 cents. The Methodist Church reports that 15 per cent of its members give generously and regularly; 35 per cent give something occasionally, and 50 per cent give nothing at all. This is probably typical. These facts reveal that, as a whole, the churches of America have not yet had their pocketbooks converted.—*Kenneth G. Rogers, Winter Park, Fla.*

The Illusion of Force

As against Jesus' absolute reliance upon soul force rather than brute force as a solvent for tangled human relations, we find that most men—and nations—still trust the latter. One of the finest pieces of writing to come out of the Third World War is "The Iliad, or the Poem of Force." It was written by a French woman, one Simone Weil, during the nazi occupation. Before dying at the age of 34, she testified in this book that force is the most dominant fact of this most violent civilization in history; that force is the specific doctrine of this century's two characteristic political manifestations—communism and fascism; that force has in history's two greatest wars been the century's most ineffaceable experience; that force, in the form of the atom bomb, reduced the most complicated efforts of man's mind to the mechanism of an infernal machine.

The use of force, the author is nothing new: "Force emp man, force that enslaves m behind man's flesh shrinks a define force, it is that which t body subjected to it into a *th* ercised to the limit, it turns a corpse." Then comes her sight: "Force is as pitiless to who possesses it, or thinks he it is to its victims; the s crushes, the first it intoxicate

Simone Weil did not live to truly her diagnosis of the wo would be proved in the mass trials of the nazis and Japan finished her book, however, simple testimonial of faith i and in the "Kingdom and j our Heavenly Father"; of "the redemptive power of who could love his enemies ev dying in their cruel hands." *Dunnington, First Methodist Iowa City, Iowa.*

Symbol of Tragedy

The *New York Times* rece nounced that the Oberammer sion Play would not be pres 1947. The tercentenary of the 1934—and also the last perf —drew more than 400,000 from over the world.

The present plight of this drama is a perfect symbol of ropean tragedy. Alois Lang, v trayed the role of Christ in 1 been banned by denazificat thorities for nazi leanings. He than 80 years old. Otto Hase for the role of Christ in the r duction, is a war prisoner in occupied Germany. This f made known by the *United Armies Ninth Division News*

What symbols of our Lo crucified afresh in the folly and of nations! And yet, w great Oberammergau produ finally ready for presentation years ahead, what an inspiri ness of faith in the midst of w rumors of war!—*Don E. S Princeton Theological Semina*

Testimony

I dream of a day when th be better understanding among When I sing, I don't want see that my face is black; I do them to see that my face is w want them to see my soul. A is colorless.—*Marian Anderso*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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Toward the Great American Revival

By EDWIN T. DAHLBERG

y people, which are called by my name, shall themselves, and pray, and seek my face, and om their wicked ways; then will I hear from , and will forgive their sin, and will heal their I Chronicles 7:14.

ERYWHERE in American life there is a long- ng for religious revival. Not revival in the sense barn-storming, Bible-thumping circus of shirt evangelism, but a revival that shall be nothing f a religious revolution at the very heart of our national being.

Four principles of Christian reformation are necessary in such a revival. First, a new sense of dependence upon God; second, a theological awakening; third, a determination to unite the churches into one great cooperative fellowship in Christ; fourth, a mounting sense of evangelical concern for the lost and confused souls of men.

I

First of all, we need to revive se of dependence upon God. Not simply a hu- God, the sum total of man's own purposes and but a transcendent God; a God as personal and sionate as Jesus Christ; a God eager to bless us ar our prayers; a God signifying everything neant when he said, "When ye pray, say, our "

n I think of the power of faith and prayer I f four young people I visited last summer. They a cooperative farm in eastern Colorado. All their land the plains were scorched and withered ne heat of the summer sun. But on the ridge their farm was located the fields were fertile xuriant. I asked what accounted for the differ- hey said: "Beneath this ridge is a subterranean coming down through underground channels he rainsheds and melting snows of the Rocky ins seventy-five miles west of us. By sinking a e have been able to tap this underground river gation purposes."

of the young men then turned on an electric in the well-house, and opened a big valve. In a t there poured out an amazing volume of water, rushing down the furrows and irrigation ditches from the well-house to the fields and gardens. For untold ages that subterranean river had been waiting to bless the ground above it. Only when it was used did it nurture the soil. So it is with the power of God. All over our national life today are the withered fields of secularism and irreligion. None of the fruits of cooperation and good will seem able to grow. But deep down in the consciousness of humanity the hidden rivers of God's blessing are still flowing down from the Continental Divides of the Eternal. We have but to tap these mighty resources of the Spirit, and to open the powerful valves of a biblical faith and prayer, to find fulfilled in us the promise of Jesus: "Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Harold E. Stassen, former governor of Minnesota, was absolutely right when he said at a meeting of the New York State Baptist Convention: "The structure of the peace must be founded upon the fundamental concepts that spring from our religious faith—the teachings of Christ, and the power of the word of God." This is only saying in modern language what the chronicler said long ago as the spokesman of God: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and shall forgive their sin, and will heal their land."

Let it be said again: if there is to come in our generation what Dr. Ockenga of the Park Street Congregational Church of Boston has called "The Great Revival," it will come, first, because we have turned with a new sense of dependence to an almighty, loving and righteous God, in a spirit of penitence and prayer that is deep and genuine.

II

A second principle of revival requires that there be a profound theological awakening, nothing less than an intellectual renaissance in our religious thinking.

Too many of us are vague in our spiritual convictions. It would do us a great deal of good to have a theological congress of the schools and the churches, whereby we could define to ourselves without creedal coercion the content of our faith: what we believe about the being of God, the person and nature of Christ, the functions of the church in our human order, the substance of the life to come, and the processes of the Kingdom of God, as to whether they operate within history or from beyond history. We shall never defeat fascism nor communism by military power, nor by vague mumblings about democracy and the American way of life. We must sharpen up our convictions in Christ, and be able to give a reason for our faith.

It is said that when Einstein delivers a chalk talk on mathematics at Princeton, they put a coat of varnish over the surface of the blackboard after the lecture is over, so that they can carry away the diagrams and notes of what he said as a priceless possession for posterity. I have not been able to determine whether this story is apocryphal or not. But that should be true of our Christian teaching. There should be sermons in the American pulpit so profound, and teaching in our classrooms so revealing, that generations from now our children's children may bring forth the tablets of our faith and say, "This is what men thought about the things of God in the twentieth century." Where is the young reformer of our time, who, like Martin Luther of old, will nail to the doors of the church a statement of ninety-five things he believes, and offer to debate them with all comers? There must be such, if we are to withstand the onward march of a military secularism.

III

A third factor in the American revival involves the determination of all believing Christians to unite the churches into one great cooperative fellowship in Christ.

The Protestant Reformation drove a deep wedge through all Christendom. Catholics and Protestants alike have drawn upon the theological arsenals of the past for bitter theological disputation. There is not much purpose in renewing these ancient feuds. The world is hungering now for a religion of reconciliation. People are sick unto death of division.

This does not mean that we should all organize ourselves into one big church. Such a religious monopoly would mean only another and worse kind of totalitarianism. As William Allen White said rather humorously about grandmothers: "One grandmother will spoil a baby. Two working together will bring him up in the way he should go, for each will suspect the other of spoiling him and will check it." In the same way, if we had just one great world church, acting as a sort of ecclesiastical grandmother to the whole of Christendom, the chances are that such a grandmotherly institution would corrupt the gospel for all of us. We should have at least two!

But certainly we do not need as many denominations as we now have. It is no real service to the cause of Christ to start a new religion every time half a dozen people get some new slant on some verse in the Bible. Sometimes I wonder what they will think of us in the year 2000 A.D., when they read about our persistent religious controversy in a world cursed with wars, strikes and divorces. The Mohammedans of India have at this writing abandoned their demands for Pakistan, a place of separate sovereignty and domination. Can not Christians do the same? As Alexander Vinet said more than eighty years ago, the separation that our fathers took as a medicine we have mistaken for food. Such great movements as the Federal Council of Churches and the World Council of Churches are determined that we shall now reverse this trend. "If our fathers had the right to separate, we have the God-given right to unite." The world cannot be united if the churches are divided. It is time to bring to an end the dictional disputes in religion—disputes which tragedy into the family life of the nation and t into the international life of mankind.

We have much to gain every way by int cooperation and church union. I think of m religious life by way of illustration. My paren grandparents left the Lutheran faith in Swe generation or two ago in order to become B It meant for them at the time a vital rebirt a free evangelical faith as over against the for of the state church in that period of Swedis But because the Swedish Baptist churches out home state of Minnesota wished to shut ther away from the very memories of Lutheranism they came to America, I went all the way th the grade schools, high school and the Univer Minnesota without knowing that there was song in the hymnbook as the marching song of L Luther, "A Mighty Fortress Is Our God."

What a loss to my religious nurture! When from college to the theological seminary, and first time in the chapel service sang with my fellow students this tremendous Reformation my soul was stirred to the depths. The spiritu posit of many generations of Lutheranism was b to life within me, greatly enriching my Baptist

In the soul of every American Christian th a spiritual deposit not only of Protestantism, centuries of Catholicism and Judaism as well, away and forgotten, but waiting to explode w atomic glory, not of destruction, but of bl acclamation and power. What shouts of hap would echo through the heart of mankind if we see coming down the slopes of history again a church, beautiful upon the mountains, publishin tidings of peace to all the children of God! would indeed be an answer to the prayer of our Jesus Christ that we might all be one.

IV

Last of all, the American revival needs no a new sense of dependence upon God, a theo awakening, and a will to union among the chu but a growing sense of evangelical concern f confused, lost souls of individual men and wor

We are giving much thought today to the of nations, worlds and social institutions. Righ for the salvation of life cannot come withou redemption of groups as well as persons. But w not forget that Jesus said, "Not a sparrow to the ground without the Father." God car us one by one. The final unit of life is pe Unless we see life in terms of redeemed individ fathers, mothers and children reclaimed for the dom of God's love—we shall never get within ing distance of the brave new world for whi pray.

During my vacation last August I had an ex dinary experience in the Great Mojave Desert many years I have made it my practice to spe entire night or an entire day of my vacation with God, in solitude and prayer. Sometimes

such a time of communion on a northern lake, times in the mountains, sometimes in a country re. All my life I had longed to spend a night e desert, after the manner of our Saviour. So ve two or three hundred miles from Los Angeles a across the Nevada line towards Las Vegas.

bout nine o'clock in the evening I found the place s looking for, a secluded spot about a mile back the highway. Just as I had settled down for night of meditation I saw the gleam of headlights aching. Pretty soon an old dust-covered desert ja- drew alongside my car, paused a moment, and went on. Thirty or forty feet further on the driver ed again, backed up, and pulled hesitatingly side. Through the choking dust and the glare ne headlights a friendly voice called out, "Are lost?" "No," I replied, "only camping here for night." "Well, that's good," said the stranger. t thought I'd stop and ask. This desert's a mighty place to get lost in." With that he drove on. lowed with my eyes the lights of his car winding ly for miles across the desert floor toward the

ver since that night the words of that desert dweller echoed in my soul. Here was a man whom I never seen before, and whom I may never see a in this life—a man who may not even be a stian, for all I know. Yet he thought enough of safety to back up his car in the darkness of the t—quite a trick in the desert sands—and call out, e you lost?" I would to God that I might meet Good Samaritan of the Mojave desert again, so I might thank him for an unforgettable moment night beneath the lonely and majestic clockwork he stars. May we both meet together in the nce of the Great White Throne! For he re- led me again of the basic message of our faith—fundamental condition of a religious revival in rica—the will of the Christian to stop in his ongoing program of personal affairs, and back longside of every man, woman and child in the d, of whatever race, creed or nationality, to put question, "Are you lost?"

his world is a mighty bad place to get lost in. a choking desert of anxiety, confusion and despair. ons are lost. Labor unions are lost. Colleges, bers of commerce, international councils are lost. a ministers "need preaching to, lest they become els at heart." Everywhere men are crying to each r, "What shall we do?"

hank God, we are the followers of a Christ who to seek and to save that which was lost. His inty can come into our confusion, his healing our sickness, his peace into our warfare, his purity our corruption, his resurrection and his life into valley of death. God speed the day when we hear the shout of the great Shepherd and Bishop ur souls, "Rejoice with me, for I have found sheep that was lost!" Even now, greatness is ng by. And some there are who sense already stling, in the night, "Of a sweepy garment vast white."

'Except Your Brother Be With You'

By L. WILSON KILGORE

Text: Genesis 43:1-5.

THERE is something moving and timely about the story of Joseph and his brethren. Like those who hold prejudices against their fellow men, Joseph was not blameless of the fate which befell him. Arrogant, proud, boastful and ambitious to the point where his brothers could stand it no longer, Joseph was sold into slavery. In Egypt, where his journeys finally took him, a series of fortunate circumstances, plus the natural talents which Joseph possessed, tended to make him the kind of man his adopted country needed in an hour of crisis. Tempered by his own misfortune, he became a persevering, wise and just person who could administer the nation's department of agriculture during fourteen years of plenty and famine.

In the course of the famine his brothers, who had mistreated Joseph, began to be in want. Hearing of the wise and prudent administration of agricultural affairs in Egypt, their father sent them down to that country to procure food from the storehouses which Joseph had filled during the seven years of plenty. Joseph recognized his brothers immediately, but wisely refrained from revealing his identity. After questioning them he provided them with grain. Before they left, however, he asked concerning their family, and he especially inquired of their younger brother Benjamin, who, like himself in previous years, was the favorite of the father. To be sure that a similar fate had not befallen or would not befall this youngest son, Joseph instructed that upon their return Benjamin must be with them. "Except your brother be with you, ye shall not see my face." As Goodspeed makes it: "Except your brother be with you, ye shall not have audience with me."

While the text has primary application to a situation which took place three or four thousand years ago, the theme which it suggests has more than practical application to the pressing problems of brotherhood today. I often wonder if God, as he looks at our life with its race tensions, its interfaith conflicts, its imperial desires and practices among so-called Christian nations, and the unbrotherly activities among men—I wonder if God, looking at such disappointing scenes, does not say: "Except your brother be with you, ye shall not see my face." "You shall have audience with me only as your brother accompanies you."

I

That is a good question for us to ask ourselves. Is our brother with us? If we expect to know God and to

be known of him, our brother must be with us. When we shut our brother off from fellowship with us, we shut ourselves off from God. For the kind of attitude which builds barriers between you and your brother is the kind of attitude that builds a barrier between you and God. "And who is my brother?" Jesus was once asked that question, and in answer he told the story of the Good Samaritan, a man despised of the Jews, who yet stopped to help a broken traveler on the road of life. The Good Samaritan allowed no nationality, prejudice, religion or unbrotherly actions to stand in the way of meeting a need. It was as if to say that all men are our brothers, and there are no exceptions. There is the suggestion that the man concerning whom you have the most prejudice is more than anyone else your brother. Is our brother with us?

It does not appear so when we consider the anti-Semitic feeling which is abroad in the world today. That we have had a part in the fostering of such prejudice, few will deny. It is a subtle sin which appears in rather respectable circles. Harboring this prejudice denies us the company of our brother. "Except your brother be with you, ye shall not see my face."

Yet how frequently and in what subtle guises anti-Semitism appears among us! We wonder whether Hitler did not win the war in this respect. The other day I read of an incident which is typical. The Jew had been playing cards one night a week for eight years with a group of friends. A few weeks ago one of them casually remarked, "The Jews made all the money in this war." The Jew pointed out that the man had no grounds for such a statement. He said that facts would show that the Jews in America—five per cent of the population—neither gained nor suffered any more than their population ratio would warrant. He then asked an apology. It was refused. Thereupon the Jew left the room, and not one of his friends of eight years' standing either defended him or bothered to say good-night. Well, we have heard statements like that made of the Jews, but we know they are not true, and that we are only passing on some manufactured prejudice when we repeat such sentiments.

Take, for instance, the statement that the Jews are running our city of Hartford. Analyze that statement. They do not control our radio stations, or our newspapers. Certainly our insurance companies are not under their direction. You cannot name any of the large manufacturing concerns of Hartford controlled by them. Certainly they are in the clothing business, in jewelry, in real estate, in accounting, and they own small businesses—but that is not running Hartford. This is but a part of a world-wide pattern of manufactured prejudice. It is the kind of thing that Hitler whipped up into a fury that he might ride into power and provide a scapegoat—which a fascist society always needs.

This thing has been so terrible, and on such a colossal scale, that we are only now beginning to realize the magnitude of the devastation. The Jewish refugees of Europe actually stared at Jewish-American soldiers—it is so unusual to see a Jew so healthy and well. One chaplain wrote back that the rarest thing in all Europe was a Jewish child. "Jewish children have been gassed, unborn or unconceived. They aren't." And, writes this same chaplain, these p "are less wanted than the broken-down tanks tha are carefully gathering up all over Germany, re ing and sheltering against the weather like belove pensioners." There is no place for them to go, wander over the face of the world. While we sides over the issue of whether Palestine ought opened to them, ought we not to be opening the of America? Is our brother with us? "Except brother be with you, ye shall not see my face."

Not only do we have anti-Semitism to make us cerned in answering this question; we have also question of the Negro. This isn't a questio minority peoples. The colored races make up the m part of the world's population. As Herbert stated it, it is about time that the white race de to join mankind. Soon it will be too late. Do no anyone tell you that the colored race is inferior. most decorated unit of its size in the U. S. army the Jap-Am. 100th Infantry! The colored man done everything that the white man has done. T sure, the culture and society of Negroes seem st and often non-moral, but living under the heel conqueror or a so-called "superior class," century century, has a tendency of doing that to people. them a chance, provide them with equal opportu and they will prove themselves capable and ab governing themselves. In this century of colossal who is to say that the white man has any edg knowing how to conduct affairs between men an tions? I am very fond of that cartoon showing African natives in conference. One of their nu comes running over a hill, behind which are evid of a cloud, much noise and confusion. He sho warning to his friends: "Beat it. Here comes civ tion."

Science has demonstrated again and again that is no superior race or people. The sociologist and an ologist have found that their cultures have attain high a degree of civilization as ours. The anthro gists will tell you that there is no fundamental diffe in the physical make-up of their bodies, and that their blood cannot be distinguished from ours. when some enlightened people attempt to do some about the deplorable race situation, here in this try—the unfair practices against them, the "Jim-C ism," the economic inferiority which Negroes forced to endure—the efforts meet with a four- filibuster in the U. S. Senate! Men who know number is up, that their days of power are over forced to use underhanded methods to defeat a which would destroy the power which white p have over Negroes.

Nor is it just a problem in the south. Where w Marian Anderson stay in Hartford? Do Negroes in West Hartford? And why not? A Christian much more in common with a Christian Negro he does with some of the pagans one is forced to alongside in West Hartford! I had Negroes in classroom in Brooklyn and in the seminary—we not have to segregate them.

nis is Brotherhood month. The Sunday nearest oln's birthday is called Race-Relations Sunday. ever, the lack of brotherhood is not something in our anti-Semitism or our racial prejudice alone. can see a lack of it in the daily life of man with Wherever there is pride and arrogance, wherever n takes advantage of his fellow men, or is lacking ourtesy, honesty and dignity in his treatment of rs, wherever a man who because of his position feels rior to others, brotherhood is lacking. "Who is brother?" The Good Samaritan story suggests all men are our brothers. And Jesus said: "If have ought against your brother, go and make it t, and then come to the altar." Is your brother with ? "Except your brother be with you, ye shall not my face."

II

Why is it that so often our brother is not with us, thereby we are unable to have an audience with ? The answer isn't easy, for the reasons are as used and as complex as human nature itself. How-, here are some answers which I have culled from study of the situation. They help me to understand, perhaps they will help others.

n the first place, the lack of the spirit of brotherhood be traced to the historic fact of slavery which was awed last in the United States. Slavery, the right ne conqueror to be served by the conquered, and to oit them economically. This has caused a pattern hinking and living which has carried over into our ern life, so that our consciences are not disturbed n by economic and social exploitation other peo-are discriminated against.

nother cause is the fact that all of us have the nal fear of competition for jobs. If in times of ression we can get a job by erecting signs, "Only e men employed here," we are not bothered too h by this unbrotherly consideration of our fellow . The desire of an employer to pay as little as he for his help contributes to the problem of Negroes g forced to accept wages far less in proportion for same work which the white man receives.

hen there is the psychological cause. We are al-s looking for scapegoats. We would rather find eone else to blame. That happens in your home and e. Project this out upon the national and inter-onal plane, and you begin to see how Hitler could e such headway in his persecution of the Jews. se people of sadistic nature, torn by fear, inferiority tration and insecurity, were only too glad to find an et in persecution of this unfortunate race. So with Our prejudices and hatreds, stemming in our sadistic ires, our fears, our feelings of inferiority, lead to sire to blame others—and we find a scapegoat.

Of course we must not forget that some prejudices kept alive for the purposes of economic and politi-power. That is said to be the case with certain tors from the south. Put in the FEPC, eliminate poll tax, and you eliminate the one-party system he south, and you are tinkering with the economic em which keeps the Negro in subjection. There are rs who would use this natural tendency of man to k of himself more highly than he ought, to put themselves into political power. Witness the nazis—and do not think that such people are not trying it in the United States! They are. Only last week I saw one of the worst pieces of literature of this nature that I have ever seen—designed to put a particular group in power by using these unbrotherly methods.

III

What can we do that our brother may be one with us—and that we may be seen of God? Our brother accompanies us and we see God when we bring ourselves to the point where we can forgive rather than harbor grudges and prejudices. He who would seek forgiveness for himself, must first forgive.

Your brother is with you when you aid him when he is in need. You cannot hate a person you are helping. In the face of the need in Europe, to be unwilling to give up some of our excess food that others may not starve is to be guilty of shutting off one's brother. And shall we confine our aid only to those who were our allies in the war? German and Japanese children who are starving to death are surely just as precious in the sight of God. To aid your brother—that is the essence of the Christian spirit. "Except your brother be with you, ye shall not see my face."

Then, too, we must above everything else examine our own hearts and minds for "lurking prejudice and hostility toward persons of other racial groups, and refrain from judgment about them without understanding the facts involved." In other words, brotherhood begins with us—with our hearts and minds. We must make our lives positive examples of our belief in the human value and dignity of all God's creatures, that we may offset the waves of hate set in motion by frustrated and evil men. By our example we can do much toward making it no longer socially acceptable for neurotic men and nations to seek satisfaction in the practice of discrimination.

As one author stated it: "Let us examine in God's presence our words, our deeds, our thoughts. Are we ready to sacrifice every prejudice, pride and interest which stands in the way of a universal human sympathy and the complete sharing of life with all our fellows? Nothing less than this is our duty under God." "Except your brother be with you, ye shall not see my face."

Yes, there is something moving and timely about the story of Joseph and his brethren. And that statement of Joseph's, in its context and out of it, comes ringing down to us across the centuries. The kind of attitude that keeps your brother from accompanying you builds a barrier between you and your God. Without your brother, you can have no audience with God. What Peter said in Acts is true: "I perceive quite plainly that God has no favorites, but that he who reverences him and lives a good life in any nation, is welcomed by him." There are no superior people in the sight of God—only those who keep his commandments and those who do not. Believing in the fatherhood of God and the brotherhood of man, let us join the human race and live that equality. Then we shall have audience with God, for our brother will be with us.

Abraham Lincoln and the Unfinished Task

By LOUIS TAYLOR MERRILL

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. . . . And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. Deuteronomy 34:4-5.

WHEN the assassin's bullet in April 1865 struck down Abraham Lincoln and set all the church bells tolling, Henry Ward Beecher, climbing into his famous Brooklyn pulpit to give the final tribute to the martyred president, drew eloquent comparison of his passing with that of the Jewish emancipator, Moses.

There are few more touching closing scenes in the lives of great men than that of Moses, gazing out from lonely Nebo, then laying him down to die. Joshua crossed the Jordan, leading the Israelite host, and the pillar of fire went on ahead to guide them by night, and the pillar of cloud by day. But Moses had been gathered to eternity from the mountain peak on the edge of the promised land.

Sometimes life is that way. We build great hopes and strive towards great fulfillments. The years creep on, accidents happen, delays come, and we are not able to fulfill our hopes. But it is something if we can go up into the mountain top and see our anticipations and dreams about to be fulfilled by others. And God's blessing is not only on those who go over into the promised land, but also on those who stay behind, but who made the fulfillment of the promises possible.

Lincoln, like Moses, left an unfinished task. Like Moses, he had led his people through crisis years. He had seen the nation divided. He saw the beginning of its reunion. By his act, the divisive curse of slavery had been effaced from the republic. At last he stood on the edge of the promised land of peace and restored national unity. But Lincoln could not go over into that promised land. He died on the Mount Nebo of his fame.

Perhaps martyrdom has put around the homely head of Lincoln a lustrous crown of memory brighter than it would have been had he lived on into the bitter days of the reconstruction period following the Civil War. God sometimes may be kind to men in taking them at the climax of their achievement, with popular acclaim ringing in their ears. For the heart of the crowd is fickle and the gratitude of republics is sometimes unstable. Had Lincoln lived into the troublous days of reconstruction, bitter, selfish, wilful, p men might have dimmed his achievement, migh pulled him down or tried to topple him from t of responsibility, as they tried to topple his suc President Andrew Johnson.

Yet history might lead us to conjecture would have been otherwise, and that had Linco vived the war years, his tolerance, his patien skill in handling men, his humor, his magnanimi justice would have made the story of the fear construction period different from what it page of history suffused with the light of mercy than spattered with the blood of merciless retri a page written in the fulfillments of justice than in the visitation of vengeance. It woul been a chapter of reconciliation rather than of p revenge. If Lincoln had lived it would hav different.

II

Now, after another great war, there are discernible parallels. Do those who will clim Mount Nebos and gaze off in the direction promised land find its promise reassuring? Wo God that they could! Then those who offere bodies in the great sacrifice might be given sol their souls, such as came to Moses when he into the future, and listened to the promise o confident of its fulfillment, and died content. many high idealistic hopes for which they s went into this conflict have been leveled! Ho glow has dimmed, because the beacon fires of id have been blacked out by reassertions of powe tics and selfish imperialistic ambition! The h history has written in blood upon the page n words peace, justice, reconciliation, but fear, su and starvation. It is a time when great-souled ship is needed in the world. Do we have it? I land? In Russia? In America?

If the prayer of the average American for leadership were to articulate itself in terms of personality, what man of all history more than ham Lincoln would come to our minds as su up the qualities that our American statesme world statesmen need? We need another Linc

As we come again to the anniversary of his it seems appropriate to remind ourselves of so his qualities of mind and heart, some of his att of statesmanship, that lift his head above the of littler men aspiring today to wield power.

Every great historic figure invites various s interpretations of his greatness. Hardly any A has had more biographers than Lincoln. Hard leader has so intrigued the minds of inquirin dents, and led them to delve into the sources o coln's life, hoping to find in those treasure- some new light upon his character that will il the secrets of his power and give some of us the and the inspiration to emulate and imitate the q that made his life significant.

To some Lincoln stands out as the master pol The word politician does not always have today the pleasantest connotations. It is too ba

we say the word, we sometimes think of the eeking demagogue and give scorn to the man who out and runs for office. Here perhaps lies part reason why our system of representative democ- has not made a fairer success, because good men ot willing to soil their hands in politics, as they , or to muddy their feet by wading in. Neverthe- they complain about the shortcomings of lesser the politicians, who do run for office when better are unwilling to make some personal sacrifices ouldering their share of civic responsibility.

litics—let us not scorn or condemn it. A wise said: "When connected with morality and the cter and interest of a country, politics is a subject d only to religion in importance." And Wendell ps declared: "Responsibility educates, and poli- s but another name for God's way of teaching nasses ethics, under the responsibility of great nt interests." But politics is not God's way of ing ethics if politicians go the way of the devil r than of God. For, as Daniel O'Connell put it, ing is politically right which is morally wrong." is a truth which needs to be flung into the teeth ose who put expediency above the right, in the s of men or nations.

raham Lincoln was not that sort of man. We d be grateful that such a man as Lincoln was a cian, willing to come out for office rather than y to sit on the sidelines and carp, condemn and ize. Lincoln first ran for the Illinois legislature 32 when he was only twenty-three years old.

elected," he said in his first political speech, "I be thankful; if not, it will be all the same." We d be grateful that that did not reflect a lacka- al apathy, and that Lincoln was not content to feated. For he was defeated. It was the only in his life that he was beaten by popular vote. nately his first defeat did not discourage him from g again. Lincoln presently emerged in Illinois e successful politician. But he was a politician principle, a politician with conscience, a politician whom moral issues were crystallized into con- ns.

ith him was the searing memory of seeing slaves led together in irons on river steamboats. "That " he testified in a letter to a friend who disagreed him, "was a continued torment to me. . . . You to appreciate how much the great body of the ern people do crucify their feelings, in order to ain their loyalty to the Constitution and the n."

ally, when some still were willing to compromise, ln saw that there could be compromise no further.

to every man and nation comes the moment to decide;
strife of Truth with Falsehood, for the good
vil side.

the terrible civil conflict that ensued, Lincoln o endure the hatred of malignant men, his foes; nuch distrust from those who should have been iends. Some criticized him for his propensity to umorous stories during the war, little realizing that was a sort of safety valve for the pent-up feelings of one of the loneliest of men, a man knowing sorrow and not unacquainted with grief, whose heart was burdened with the load and gashed with the hurts of all the host of northern boys in blue who called him Father Abraham, and of those other boys who wore the gray, as well.

Something of Lincoln's vicarious suffering looked out from those sad eyes—"sad eyes that were patient and tender"—which saw the grief and travail of a nation. Those stooping shoulders bore the staggering burdens of responsibility. That great heart was filled with the woe of the war-stricken land. Out of that heart flowed compassion, sympathy, tenderness, mercy such as we have not found since in any of those who have been elevated to lead us in times of wracking strain and stress, or in calmer times when the current of the nation's life has flowed unruffled by the storms.

III

What is the secret of the greatness of Lincoln? His shrewdness, his acumen, his political adroitness, his clever manipulation of men on the checkerboard of politics and diplomacy? Were these the things that made him most remembered? Not so! With all these and other political attributes, Lincoln would not have come down to us cherished and enshrined in the memory of a nation as few men have been, if he had not had besides in consummate degree that human quality of kindliness, that welling capacity for compassion, for sympathy, for mercy, for forgiveness.

These qualities marked his nature from his early youth. When God wanted to deliver an oppressed race out of bondage, he called for his task the man who, as a boy, on a journey had seen a nest blown down by the winds, and its helpless inmates scattered —a boy who at first had passed on but then, growing anxious about the birds, walked back several miles to place the nest high again out of harm's reach. That boy grew into the man who was to take a helpless, exploited race and lift it to its feet, and amid the abuse of half a continent lead that race out of the prison house of despair into the light of freedom.

God called to this task as leader him who, as a man riding the law circuit in Illinois, reined his horse about suddenly, and turned back, and rode half a mile to pull a helplessly mired pig out of its suffocating plight—not for the love of the pig, as he informed his companions, but "just to take a pain out of his own mind." Lincoln's conscience ruled his kindliness. "Conscience doth make cowards of us all," says Shakespeare. No, conscience can make heroes—it can make goodness—it can make compassion.

His, to be sure, was a nature of compounded contrasts. "Humble-minded," as one biographer tells us, yet "he was confident of his powers. Intensely practical, yet dowered with a poet's vision, and a poet's capacity for pain. Keen, analytical, absolutely just, yet he was affectionate and tenderhearted almost to the verge of unreason."

Lincoln's tenderheartedness, his kindness, his magnanimity—is that not the master key to this man? His generals complained when his tenderheartedness caused him to call off the execution of a fagged soldier

who dozed on the picket line. But the generals had need of Lincoln's kindness when they failed. When General Meade did not seize his advantage and follow up Lee, and thus end the war, Lincoln wrote him a letter of reproof—and then never sent it. In his dealings with individuals who came to him on missions of life or death for their loved ones, Lincoln was compassionate when he could sometimes have been severe without being unjust.

His sympathy for the suffering and the bereavement of the nation was distilled into that masterpiece of brief, understanding eloquence, the Gettysburg address. Was it sympathy only for those of his own party or section? Even when the war was raging, we find in his writings and speeches no bitterness and hate that would survive to rankle and fester in the wounds of the nation when the time should come to end the keen surgery of the sword and bind up the nation's wounds. Southerners who knew anything, and were not blinded by hate, knew on the assassination day that the south had lost its most needed friend—the one who, if anyone could, might have healed and bound the sections together. For the spirit of forgiveness and of reconciliation was in the words of Lincoln's second inaugural, "with malice towards none, with charity for all"—not a charity bounded by the limits of the Mason and Dixon's line, but as wide as the republic "reborn under a new birth of freedom."

IV

And what of the spirit of Lincoln today? We need another Lincoln. Why? Because not merely a nation, but a world has been torn asunder; because its wounds are deeper, the devastation is more terrible, the spread of human woe wrought by war is more far-flung than in any previous martial upheaval in the world's history.

What is the remedy for a torn and stricken world? We call it "one world." Do we mean one world? Lincoln said "this nation cannot endure half slave and half free." Can the world endure at the end of a war that was to spread the four freedoms, if half the world is still not free because of great-power imperialism, or if half the world or a great fraction of it is enslaved under a yoke of lasting degradation or punitive plans drawing the sharp line between the haves and the have-nots? The voice of Lincoln would be telling us today that that won't work.

"What has kept our nation so long together?" he asked in a Washington's birthday speech in Philadelphia in 1861. And he answered: it was "that sentiment of the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence."

"With malice toward none, with charity for all," said Lincoln. With charity for all? For months after the hostilities ceased, UNRRA, the allied relief organization, was ordered to stop outside, at the borders of the conquered countries of central Europe, while millions of helpless women and children starved i those countries last winter. Are we our bro keepers? What is the new world brotherliness? that of the older brother who was miffed whe prodigal son returned?

Surely the voice of Lincoln, and the voice of J rebuked us when the spiked fence of malice and h was raised in this fashion. The voice of Chri conscience was aroused, expressing itself through organizations as the Federal Council of Churches. how slow in those first postwar months were the of official Washington to hear! We need an Lincoln!

Lincoln did not focus all his attention on rig up machinery to *enforce* peace after the Civil The thing, for him, was to reconcile the people bring them back into human unity and brother as soon as practicable. Could you do it by hate, vengeance, and punishment visited on the children the grandchildren to the third and fourth generat No, said Lincoln, you couldn't!

But he was slain and he did not have a chanc try his way. And those who tried the other bungled, and failed, and extended the period of organization and demoralization and sectional bi ness for a whole decade longer than was necessar

And where is the spirit of Lincoln today? It not in the Potsdam peace plan. And where is spirit of Jesus? The formula of Lincoln's se inaugural address was as old, as humane and as C tian as the Golden Rule that the Master preache the Sermon on the Mount. We need to embody spirit of justice, the spirit of Jesus, in the settlem being made now, in the lagging peace settlement long overdue more than a year after hostilities ended. Or else! The next generation will cry p peace, there is no peace.

The world for which Jesus died must now appl spirit and teachings in the reconciliation of the peo or all the clanking peace enforcement machinery be as sounding brass and a tinkling cymbal!

Love suffereth long and is kind. Love hopeth things. Love never faileth! Paul meant that it w not fail if we tried it. And the world must try i the consequences of failure in this atomic age are terrible to contemplate.

THE CHURCH, with her accumulated wisdom her divinely revealed knowledge of the nature of m has long taught that a man must work and earn own living. Idleness, whether voluntary or invo tary, is recognized as the opportunity for the d to attack. A corollary to this essential moral teac of the church is that a man should be able to liv the result of the work that he does.

FRANCES PERKIN

SO FAR as we know, history has no instance of a tional character built up without the aid of relig instruction. Today we have increased demand u character and diminished care for the cultivation character. EDWARD O. SISSON

ıe American's Faith ıd the World's Fate

By NORMAN GERSTENFELD

HILOSOPHER once said, "Those who cannot remember the past are doomed to repeat it." is why, now that the ghastliest war in human has ended, it becomes our duty to turn our on its tragic pattern to see what we can learn in terms of our deepest insight, our clearest observation and our most honest judgment. If we are to understand fully the moral challenge that now faces us in the peace for which we pray, we must go back and become aware of the profound symbolism inherent in the Big Three Potsdam Conference of fifteen months ago.

The first startling truth about that conference is that it was held in Potsdam, the cradle ɔdern militarism. The Big Three met in the hat has put its greatest trust in militarism as a ɔf national salvation. As the Big Three sat l the circular table in the imperial palace which rick the Great had built in the 18th century envisioned his hope of the future, and then saw te of his land in this 20th century, they could he answer to those in our midst who speak of ime conscription as a way of safety for the future.

WHERE MILITARISM REIGNED

k at the ruins of Germany and the havoc and r of Europe and you realize the truth that some ı our land have not yet learned: that militarism to idealize an authoritarian, hierarchical disci- and to breed a subservient citizen who is an nt automaton, clicking his heels at attention, ding to *achtung* and *verboten* without personal ion. From the drill sergeant Frederick the Great marck to Hitler—one pattern. To ignore na- defense would be treachery; indeed, military edness is a necessity; but militarism is a calam- f we treasure the hope of a free world for our en, then remember what lay beyond the horizon sdam, and take heed.

e second observation we must make is that the ıg took place in a land that has made a major ɔution to the advance of science. Science can nd science can kill. Science is the knowledge power. It is the power that can build hospitals— th chambers. When we think of the diabolically ɔus devices of Buchenwald and Dachau, and the ing cadavers in the nazi hell—the work of scien- we can realize that unless science is controlled used only for the good, it can become the in- ent for the most abysmal evil.

need all the scientists we can develop to tell us more about the heavens and the earth and about man upon the earth. We need scientists for the future to banish the many ills, the great blights that plague our lives. Science, if consecrated to the truth, to human service and to healing, can be our greatest blessing. If not—it can become a monstrous golem that will drag the world to its obliteration. You who today put your trust in science as science: remember the bloodshed and the rubble of a world in ruins on the horizons of Potsdam, and take heed.

THE MACHINE AND 'CULTURE'

The third observation we must make is that the Potsdam meeting took place in a land of one of the mightiest industrial nations of the world. A machine is a mechanical slave devised by the mind of man. It can help solve some of the great problems of the centuries: the hunger for bread, the curse of poverty, human slavery. But in the tragic land where the Big Three met the machine was used to produce a great monopoly tied to a war machine, making guns instead of butter. Prior to that it had failed to create the security without which men sink to fear and to hate.

So, when we speak of industrial civilization, let us beware. Industry may corrode civilization instead of building it. Industry can be our worst curse, making cruel robots in a modern hell, or it can give us the power to make this earth into a home for free men. It depends on the aims and the controls of our industry. Those who today speak of industry as assurance for the salvation of the future: remember the bombed-out factories that lie beyond the horizon of Potsdam, and take heed.

The fourth observation to be made is that the meeting of the Big Three took place in the land that had the highest standard of literacy and culture—a land where the streetcar conductor has a volume of Goethe's poems in his pocket to read between journeys. The most humble worker in that land knows his Beethoven and sings Brahms and Bach. The simplest citizen there has read the great classics, and perhaps more books have been published in Germany in proportion to the population than in any other country in the world.

Yes, we need education. It opens the windows of the mind and reveals the truth, the beauty and the glory of the world: but it can also be the instrument of hate and the accomplice of evil. Education can give wings and culture can give depth: but they may give wings to wickedness and depth to depravity. You who put your trust in education: think of the horrors on the face of the earth today—the work of this cultured nation—and take heed.

WHEN RELIGIOUS TRADITION FAILED

Perhaps the most startling and revealing observation we must make is that none of the Big Three making the decision in and for Europe were of nations of the basic European continent, where this ghastly war started. That continent has been the historic home of the Western religious tradition; but that tradition has been powerless to prevent the cataclysmic wickedness in the oldest parish of its history. Some will say that

the religion of Europe has not failed because it has not been tried; others will say that if after the millenniums it cannot save its people from bestial depravity then it is the duty of the responsible leaders and the truly devout among the faithful of every Old World faith to consider the relation of religious ideas and organized institutions to the present catastrophe. Each of us must search our hearts for the insight that will lead to penitence.

We must ask ourselves: What did we do that was wrong or what did we fail to do that was right, that has helped the nazis to achieve power? Have we been sufficiently honest and sacrificial to detonate the landmines of ancient bigotry of our own tradition which contemporary historians have proved was a weapon for the nazi wickedness? This is no time for us to confuse ourselves and the world by merely parading the figures of the underground or the heroic resisters of our own particular faith. Now is the time for us to analyze in our own hearts the complete picture of the spiritual forces of the European continent, and then judge to what degree each religious group was cursed by the arrogance that would deny its humility; the intolerance that would be an easy cloak for tyranny; or the moral expediency that would do business with men of evil and bend the knee to the Caesars.

WHAT IS THE ANSWER?

Mankind is facing one of its greatest spiritual crises and the answer is not to tell men to return to God; for that is meaningless unless we define how one can return to God. Nor is the answer an appeal for spirituality as opposed to materialism; for a certain kind of spirituality is just a mad escape from reality, and, in the sense of a moral religion, everything spiritual has some material relation in genesis and fruition. Nor is the answer, as some would say, a return to the one true church or a return to the past; because no religion has a monopoly on salvation and no one can really return to the past.

Nor is the answer, as others say, to trust optimistically in good will or tolerance or in the inevitable progress of nature—the messianism of the nineteenth century, or to trust in the inevitable blessings of new economic tools—the technological messianism of the twentieth century; for they ignore the fact that there are evils in nature and society that are just as inevitable which must be overcome by struggle, and that a tolerant, easygoing moral relativity about human standards only leaves a vacuum which dynamic vulgarity and brutality can easily fill.

Reinhold Niebuhr has said that the men who give such answers as these, whether they call themselves religionists or secularists, have all failed to face the crisis, and are the unwitting accomplices of barbarism. He calls them the children of the darkness who destroy the freedom and hope of the future. In contrast to them there are the children of light who bring blessing. Whatever may be their theology or their intellectual vocabulary—they may call themselves deists or free-thinking liberals, as did many of the leading figures who laid the groundwork of the constitutional disciplines of our American democracy, or they may call themselves secular idealists, as do many worth today; but the real test is not what vocabula use or what they call themselves or their p but whether they share this great virtue: they nize that there is not only good will but evil hearts of all men and in the nature of the wo evil that must be overcome by a sacrificial vi one's heart and a wholehearted discipline of cons responsibility in one's life.

RELIGION'S ULTIMATE TEST

The point one dare not evade is that a may have an impressive liturgy, institutional personal piety; it make make its gesture of speak piously of humanity—and still represe worst kind of idolatry. If it fails to have on more—the ultimate test—it will count for litt ligion, to be effective, must have a great cover righteousness; it must be steadfast in princip sistent in judgment, devotional in its discipl must give sweep to its courageous pulpit and s to its worshipers, as they go forward to challe evils of life, appeasing no one, raising aloft that becomes the conscience of its generation.

So when we speak of religion as saving the let us remember the impotence of so much Western world's religion in grappling with the less betrayers of its noble vision. We must n ourselves with loose talk about religion's helpi mocracy; for that is only a half-truth unless we nize that only a certain focus in religion ha and can build the democracy that gives men fr We must not delude ourselves with the empty will verbiage of the well intentioned ignoran paralyze ourselves by the counsels of the escapi portunist impotent—many of whom are too bl see the dangers, or too rootless in their loyal spineless in their timidity to be able to guar renew the vision of a great covenant of righte that is at the heart of the Christian and Jewi dition.

Let us remember the moral callousness of who, while giving lip homage to the ideals o and the Sermon on the Mount, by default if decision, were the accomplices of the bestialit stalks in the smoldering ruins of the hell of wick beyond the horizon of Potsdam. Let us rememb and take heed.

AMERICA'S SPIRITUAL FRONTIERS

If America is to be true to her moral destin must now more than ever understand the roots greatness. A half-century ago Professor Tur Harvard first pronounced his theory that the f habitat produced our habits of freedom; but another half-truth, for why did the same wild frontier not produce the same freedom elsewhere answer is, that it was not only the physical bu the spiritual frontier that has nurtured America. the time of the first settlers on these shores the the influence of Old-World non-conformists wh groping toward a new relation between the cree the duties of men. Out of that spiritual ferment

ually arose the ideal of a free church in a free . From that holy of holies there developed the n that in our American Constitution recognized his or that established creed—even though nearly he makers affirmed their creedal heritage—but the people." There is the symbol of a righteous rica, questing toward "liberty and justice for all." n the first Tuesday of last November the Ameri- people chose their representatives to the Eightieth gress. Some feared a possible split between the utive and legislative that might, as happened a ter of a century ago, produce a deadlock that d permit a collapse into another tragic "normalcy." there is the even greater danger of the spiritual of America from the historic heritage of faith undergirds our freedom. The future of the rican people will be determined not only by what done on that Tuesday but by what you and I do next Sabbath, what we will do in every house ith, in the brave words of moral truth in every t and in the honest meditations of the heart in pew, to strengthen the soul of a righteous rica.

A CALL TO WORLD SERVICE

ur beloved America must now become the mighty d and shrine of the world's liberation, the stout of purpose and promise of the United Nations. e are not to succumb to the appeasement of former who for defense make offense, or to the self- eous hosanna of an arrogant *pax Americana* which ls the fear that spawns paranoia; if we are to the world together, as our statesmen now plead, the vigilance of a "friendly firmness" that will ent war and build peace; then now, more than we need the influence of the kind of religion in this land freed itself from the obscurantism of rday's tyranny, that blazed the trail of our na- liberty. With the courage of the ancient prophets e Bible, who never stooped to smooth words to se the blind, stubborn and haughty, nor called good nor good evil to placate the impenitent ty, we must now press forward unyieldingly st festering redoubts of man's idolatry.

nerica must now go forward on the highroads n's destiny, and she will have the spiritual strength he righteous decision only if her religion gives he vision: a vision that transcends the might of rmies and her factories, a vision that gives ethical se to her science and industry, a vision that spiritual power to her promise and her legacy. the fate of the whole world now depends on the eous faith of America: a faith that must arise e the darkling plains of this war-ridden earth, the ed conscience of a bleeding but unbowed humanity ing upward unto the throne of Almighty God.

E CAN have a world of peace, justice, happiness, Kingdom of God, as soon as we want it. Every new tific discovery can bend to aid humanity if people love Christ and one another. But we must pay a

FRANK C. LAUBACH.

Justice

By EDGAR DE WITT JONES

The path of the just is as the dawning light that shineth more and more unto the perfect day. Proverbs 4:18.

Let justice roll down as waters, and righteousness as a mighty stream. Amos 5:24.

ONE of my friends, widely read and an independent thinker, whose business is to manage "talent" for the lecture platform, once asked me if I had ever preached a sermon on Justice. I answered No. "Did you ever hear or read a sermon on that subject?" he inquired. I was obliged to confess that I had not. He went on to say that he had put the same question to the late S. Parkes Cadman, to Joseph Fort Newton, and to a number of other widely known ministers who had lectured under his sponsorship; and the answers were the same. They had never preached on Justice nor heard or read a sermon devoted solely to that subject.

Now, I attach no particular significance to the failure of many ministers to preach on that specific subject. The "makings" of justice are to be found in thousands of sermons preached every Sunday in the year. This, I take it, is the important thing. However, I promised this inquiring friend of mine that I would preach on Justice some day, and I am now setting about to keep that promise, fully aware that I shall do little more than scratch the surface of so pertinent a theme. I confess at the outset that I cannot preach a "nice" or comfortable sermon on the subject. This world is filled with injustice and peopled with unjust persons, some unjust "with malice aforethought"; others unjust unintentionally, but with no acutely sensitive conscience to bother them.

TIME FOR AN AWAKENING

Justice is often wounded in the house of its friends, in the home, in the church, in politics; everywhere that man's inhumanity to man is in evidence justice has not had her perfect way. "Wrong rules the land, and waiting Justice sleeps." It is time to cry: "Wake, O sleeper, the night is far spent."

The symbol of Justice is a familiar sight. It is the figure of a woman blindfolded and holding scales in her hand. On numerous courthouses in our America this figure of Justice stands in a conspicuous place, and more than once I have heard lawyers arguing a case before judge and jury refer to this Goddess of Justice as blindfolded because she must not see the face of friend or foe, dispensing judgment solely on facts and evidence, without "fear or favor."

Some thrilling statements have been made in behalf of justice. Thus, William Lloyd Garrison wrote: "I

will be as harsh as truth and as uncompromising as justice." Benjamin Disraeli, onetime British prime minister, averred that "justice is truth in action." Thomas Jefferson pleaded for "equal and exact justice to all men, of whatever state or persuasion, religious or political"; and Robert G. Ingersoll, in his famous oration at his brother's grave, said of that dear kinsman: "He was a worshiper of liberty, a friend of the oppressed. A thousand times I have heard him quote these words, 'For justice all place a temple, and all seasons summer.'"

JUSTICE, ACCORDING TO THE BIBLE

Justice! Look at the Bible. Open the Old Testament. In the 18th chapter of Genesis, the 25th verse, occur these words, "Shall not the Judge of all the earth do right?" Recall the Ten Commandments, the teachings of which form the foundation of justice. "Thou shalt not bear false witness; thou shalt not steal; thou shalt not covet; thou shalt do no murder." Of such substance is justice made. Turn to the Hebrew prophets, Amos, Micah, Isaiah, Jeremiah, and note how impressively these spokesmen for God plead for justice —justice for the poor, justice for the oppressed, justice for the long wronged. Read the fifteenth Psalm, which describes a citizen of Zion, a just and upright man:

> Lord, who shall sojourn in thy tabernacle?
> Who shall dwell in thy holy hill?
> He that walketh uprightly and worketh righteousness,
> And speaketh truth in his heart;
> He that slandereth not with his tongue,
> Nor doeth evil to his friend . . .
> He that sweareth to his own hurt and changeth not . . .
> He that doeth these things shall never be moved.

Examine the New Testament. Study the Sermon on the Mount. Ponder the parables of Jesus. Behold truth and justice incarnate in the Son of God and the Son of Man. Justice is basic in the Jewish and the Christian religion. The good man of the Old Testament is the just man, and the Christian man of the New Testament is one who suffereth long and is kind, one who thinketh no evil. St. Paul admonishes us to think on whatsoever things are "just."

HOW JUSTICE FARES IN A DEMOCRACY

The obligation to be just is an axiom of enlightened society and especially becomes a democratic form of government. Our jurisprudence, our courts, our statutes, our judges and lawyers are part of a highly complicated system which, ideally at least, stands for justice, for law and order. In the pursuit of justice we have courts of review, courts of appeal and courts of equity. Blackstone defines equity as "that wherein the law because of its universality is deficient." Each of our forty-eight states has a supreme court, and as a final tribunal in this search for justice, as ideally conceived by our fathers, is the Supreme Court, sitting in solemn and impressive dignity at the capital of the nation.

All these institutions, codes and statutes say in spirit, "Let justice roll down as waters and righteousness as a mighty stream." Yet, to achieve justice is often difficult. There are the law's delays. There the technicalities that can be used either for or ag a client. There are the liabilities of human pass prejudice, envy, jealousy, hate and downright se ness. Whatever engenders hate and excites intole makes the dispensation of justice all the harder. for instance, releases such a tide of human pas that a just and durable peace on the heels of a vi is a titanic problem. Victory may be sweet, but vi is also costly, and may turn sour. It is indeed difficult to win a peace than it is to win a war.

POSTWAR JUSTICE DIFFICULT

Every thoughtful person knows that the victo allies in this global war are confronted by the ha of reconstruction. How should we deal with quered peoples? Should it be "a hard peace" soft peace," or a just peace? Most important question, Shall it be a just peace? The guilty sh not escape. The punishment should be made the crime, and in some instances the punishment sh fit the persons who committed the crime. But ho do this justly, and how to make friends out of which, however inhuman and barbaric their prac must somehow be supervised and directed, perch through many years, and taught both by precept by example, a very different philosophy of life that in which the have been trained for the last d or more—here in truth is an all but impossible When we speak of justice in this area of rehabilit of our broken world, our responsibility as victo gravely great.

Here in our own country, the Civil War, call the south "The War between the States," was a in which there were no atrocities to speak of, no such obscene indecencies as have been perpet in Europe and the Far East, yet notwithstanding fact, the scars of that war have been a long tim healing. Let me recount an incident which prove point, if indeed proof were necessary.

Some years ago I was in a Missouri town and announced to lecture in a college on "Washi and Lincoln." Perhaps I should explain that section of Missouri was fiercely fought over by tending forces, north and south, in the early yea the conflict between the states. About an hour b the time for the lecture the president of the c came to see me and said with some embarrassm "I have a strange request to make to you. Ther two elderly women in this town, sisters, who little girls when this community was war-swept. sisters have sent me a question. They want to if your lecture is so arranged that they can hea on Washington without having to listen to wha have to say about Lincoln." I was obliged to that my lecture was so interwoven with referenc both of these great Americans that much as I w that I might oblige these elderly women, it just cou be done. And they stayed at home.

BITTER AFTERMATH OF WAR

The attitude and action of the two southern w did not surprise me. The explanation is simple

ıe when these women were little girls, guerrilla fighting for the Union drove the Confederates this town in which they lived and destroyed f it by fire. Those little girls had the awful nce of seeing their mother, who was ill, carried a burning house, and one of their brothers in the skirmish. They never forgot the horror They were bitter toward the north, and because incoln was President they associated him with ffering and the loss that had come upon them. te out justice in this human scene and to deal one with another in the face of bitterness and ful spirit, is the heaviest responsibility that burhose in places of authority. In the common things those who have been wronged, and uffered, cannot readily forget and are slow to .

pily there is another side in the story of our and the aftermath of the cruel war. When on Davis had suffered privations and hardships on at Fortress Monroe, with his bond fixed at 00, three northerners went on that bond— Smith, Horace Greeley and William H. Van- . Smith and Greeley were abolitionists. When e twitted Mr. Greeley about this act of con- n, he replied characteristically: "We've got to 'em, damn 'em." And a Republican, President ford B. Hayes, was the first to put an exlerate in his cabinet.

RETALIATION TO BE SHUNNED

Fosdick wisely warns us as victors that we are ger of worshiping the gods of the enemy. A warning is this. We should not stoop to bestial ıg of our enemies in sheer retaliation for the wrongs they visited on helpless people. The must pay the price of their infamies through l procedures and the mass of the people must ght a better philosophy than that of the dia- school in which they were indoctrinated. The Martin Niemoeller, now at liberty, has said that take years of Allied occupancy and education up a new generation which shall have learned respect for human personality, regardless of lass or condition.

e path of the just is as the dawning light that more and more unto the perfect day."

he attempt to deal justly with our conquered s the outward, the formal and the legal must minimized, but it is the inward spirit that should primary concern of the victors. The inward f our enemies and of ourselves must be transbefore justice can have her perfect way. If is truth in action—and that definition is worth ering—then we should be seekers for truth. knowing the truth makes us free, then the ng of a knowledge of truth is indeed a primary ve of life. Alas, we have not preached and d justice either as a fine art, or as a practical e designed to better a crooked and corrupt so- We have need to cry with Amos: "Let justice wn as waters and righteousness as a mighty "

A CREED FOR CHRISTIANS

Justice to the Jew. Justice to the Negro. Justice to the employer. Justice to the employee. Justice to Roman Catholic. Justice to the foreign-born within our gates. Justice to Protestants. Justice to all men. Such is the creed of high-minded men and women who have caught the spirit of Jesus Christ and are committed to the gospel of good will to all men, no matter what their race, their culture, their condition.

Justice to the Negro! Does any of us believe that justice has been done these dusky sons and daughters of a common Father? A young Negro student put his case in unanswerable terms. He said: "If you discriminate against me because I am uncouth, I can become mannerly. If you ostracize me because I am unclean, I can cleanse myself. If you segregate me because I am ignorant, I can become educated. But if you discriminate against me because of my color, I can do nothing. God gave me my color. I have no possible protection against race prejudice but to take refuge in cynicism, bitterness and despair."

Justice to the Jew. Not primarily because he is a Jew but because he is a human being who has been all but exterminated by brutal tyrants, beaten, bruised and mistreated, yet still proud and capable and attaining position and possession through an undefeated faith and heroic courage. Our Christianity stems from the Jewish race and Jewish institutions. Ninety-nine and nine-tenths per cent of our Bible has come by way of the Jew. Stand, therefore, for justice to a people who have so glorious and yet so sorrowful a history—a people whose genius, philanthropy and achievements are as so many bright stars in the firmament of humanity.

> Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?

PREJUDICE A PERIL TO JUSTICE

Justice to conservatives and liberals, whether political or religious. Because a man thinks differently from me in politics or theology is no reason why I should refuse to deal justly with him and his beliefs or he with me and mine. Yet many of us find it hard to be just to those who are not of our own way of thinking, "acting like children who refuse to play and run off home with their dolls and toys when the slightest difference arises." This sort of thing is bad enough in politics; it is worsened in religious circles where we are expected to behave ourselves not as ordinary but as extraordinary persons, seekers of that just path which shineth more and more to the perfect day.

That pulpit is freest and most effective and that church most influential for justice when, refusing to support this or that party, movement or crusade, the church and its ministers proclaim the gospel of Christ, never neutral but always independent and forever free. "So soon as ever the church becomes entangled with any kind of secular program," writes Canon Barry, "so soon as it commits the cause of Christ to any

hopes and aims, however noble, other than the pure truth of the gospel, it has given so many hostages to the world that never again can it speak with authority as the ambassador of the Kingdom of God."

On a selfish basis we cannot afford to be unjust to any man, woman, child, institution or nation. For as surely as there is a just God, the injustice we do others will come back upon us in some unjust reaction. Retribution is not a mere word; it can be and often is a terrible reality.

THE CHURCH'S CHIEF TASK

Reverting to the question, "Have you ever preached on 'Justice'?" Whether few or many sermons are preached on this specific subject, the content of every sermon should be permeated with the spirit and mightily concerned with the principles which contribute to justice. To quote Canon Barry again: "Thus the church's fundamental task—the proclamation of the true God and his will toward man revealed in Christ—is also its most essential contribution to the cause of peace and freedom in the world." And I should add, not only peace and freedom—but also justice!

I have not said anything thus far about the justice of God, although it is implied in all I have said. I do not question God's justice. I rest my case upon divine justice mediated through spiritually minded men and women on the one hand, and the aroused conscience of oppressed peoples on the other. Even the wrath of men may be employed by the Judge of all the earth to further the cause of justice.

"Justice is truth in action." Then let us go into action, remembering as we go that justice, if it be effective, must often be tempered with mercy. In a famous case in which he appeared, the eloquent Sargeant S. Prentiss closed his plea to the jury with this passage:

"I have somewhere read that when God in his eternal councils conceived the thought of man's creation, he called to him the three ministers who wait constantly upon the Throne: Justice, Truth and Mercy, and thus addressed them: 'Shall we make man?'

"Then said Justice: 'O God, make him not, for he will trample upon thy laws.'

"Truth made answer also: 'O God, make him not, for he will pollute thy sanctuaries.'

"Then Mercy, dropping upon her knees and looking up through her tears, exclaimed: 'O God, make him; I will watch over him through all the dark paths he may have to tread.'

"Then God made man and said to him: 'Thou art the child of Mercy; go in mercy and deal with thy brother.' "

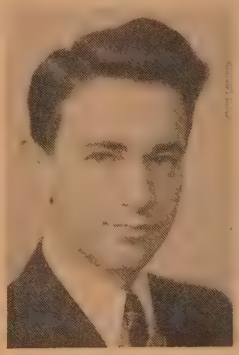
THE NEGRO PROBLEM is not so much a problem about the Negro as it is a problem about the white man. It began when the white man brought the Negro here; and furthermore, now that the Negro is here, the question of his relationship to the whole life of America depends less upon what the Negro is than upon what the white man thinks. W. RUSSELL BOWIE.

A Way to Racial Pea

By ROBERT G. MIDDLETON

Then I came to them of the captivity at Te that dwelt by the river Chebar, and I sat where sat and remained there astonished among them days. Ezekiel 3:15.

AMONG all our postwar problems, the pr of racial relations stands out as one whic mands immediate and radical treatment. G Myrdal, the Swedish sociologist, calls this pr "An American Dilemma." Buell G. Gallagher cialist in Christian ethics, it "the irrepressible con Whatever it is called, n who reads the daily pres question its basic importar



The worst single blot o record of our democracy i shameful treatment of ou gro citizens. It stands a most explicit denial of James Truslow Adams "the American dream." A ing in our historical docu that "all men are cr equal," we have failed to treat them as equals. lieving in theory that "all men are endowed by Creator with certain inalienable rights, that a these are the right to life, liberty and the purs happiness," we have deprived millions of any approaching real life, denied them any liberty e within narrowly prescribed limits, and consequ made impossible for them any pursuit of happ The time is rapidly passing—indeed, has already p —when we can allow this problem to go uns The time has come to act promptly and speak pl And the lead in such action and speaking surely to be taken by the Christian churches of the land.

But how can we begin to deal with this ba problem? All sorts of solutions have been of Too much of it, I fear, is too abstract, too far rem from the realm of what is possible for us. Wha want to do this morning is to keep within the bo of what is possible for each of us. I have no and easy panacea to suggest by which a day of bro hood will be ushered in. What I propose is si While it will not solve in an instant this cru important problem, it may help us to see our through to a course of action each of us can take.

In approaching this problem of racial relations is a simple yet very necessary first step. It is t what Ezekiel did among the exiles in Babylon— where they sit, to see things from their viewpoin novel of a year or so ago had this very thing theme. It is entitled *Focus*. The central charact the book is a Mr. Newman, a timid sort of Beneath his timidity, however, there are certain trations which make him susceptible to the vi Christian Front propaganda of his neighbor. H

been for many years, in the personnel divisions ge corporation. He is distinguished in his job bility to detect and get rid of Jewish applicants. ports a movement on his block to boycott Mr. ein, the owner of a corner newstand.

all change in Mr. Newman's appearance causes ation in his life. He needs glasses. It is a per- abol: his eyes were open and he saw not. But superior in the office orders him to buy glasses, r. Newman is forced to see. Without the he looked tolerably like a Gentile; with them s Jewish and consequently people begin to m as one. He is removed from the front office, his appearance is considered undesirable, and to do routine clerical work in a remote corner. igns in protest. For a long time he is jobless. out off with evasions in offices where he applies rk, and on his own block he finds himself in inkelstein's predicament. He tries to escape it ls. Eventually he accepts his identification as a s the course of wisdom and justice and attains dignity of a brother's keeper.

hout sharing in the details of the experience of vel, it does point the way to at least one method ck on the problem of racial relations in America. ms to me one of the most fruitful. It is the f imaginative identification with the victims of ice. It is doing what Ezekiel did—sitting where it, sharing their experiences, looking at life as we can as they see it. Such a procedure is sy, and it is no miraculous escape from our pres- lemma. But it is of great value. For there are things which this imaginative identification ought

I

st, it ought to bring us understanding. Under- ing comes only by way of vicarious identification other people. And understanding is one indispen- condition of progress in the field of racial rela-

Most of us are not really wicked. We do not wish to see our fellow citizens of other races discriminated against, bullied, humiliated, subjected to the indignity of Jim Crow policy. We should like to see fulfilled the vision we have had of the American dream—a land where all men, rich and poor, black and white, red and yellow, Gentile and Jew, could live and work together in harmony. We should like to see the day come when men would be judged simply on their merits, instead of being catalogued in our minds as to race or color. The campaigns of organized hatred and violence against minority groups most of us despise and treat with the contempt they deserve. The vast majority of Americans would like to see their land freed from prejudice.

But we know that it is not free today. Prejudice is an ugly fact. Thus we confront the strange situation in which while most of us want a land freed of prejudice, yet prejudice increases. One reason is our lack of imagination. We may not join actively to any great extent in the hatred of minority groups, but we do little actively to combat the hatred. We drift. We rationalize our inaction. We think that if we refrain from overt hostility we have fulfilled all our Christian and democratic responsibilities. But we haven't. The problem today is too serious to allow any such mild approach. If only we could have imagination enough to understand what racial prejudice does, both in those against whom it is directed and in those who harbor the prejudice, we might be driven to do something about it.

Our trouble is not only wickedness; our trouble is also partly a lack of imagination. This is not simply the judgment of a preacher. One of our finest literary critics, Malcolm Cowley, has said that "lack of imagination is the principal malady from which the world is suffering. Most of us have become so torpid emotionally that we are no longer able to picture the joys or sufferings of other men. If they are citizens of a foreign country, if their skins are black or yellow, if their noses are a quarter-inch too long, or if they

A Pastoral Prayer

By HERBERT W. HAHN

TERNAL God and father, who art the Creator and Preserver of all mankind, we humbly lift our s to Thee, beseeching Thy loving care for all and conditions of men. May Thy ways be known the earth, Thy saving health among all nations.

eunite Thy family, throughout the world, which been disrupted by strife and broken by war. Help o love Thee with heart, soul, mind and strength, our neighbor for Thy sake. Enlighten our minds, n our hearts, and create within us a right spirit. ge us from all unbrotherliness and hatred. Grant race and wisdom to mend our flaws, and to work ther for the common good, that we may establish ice, friendship and good will among all classes, s and nations of men.

Make us conscious of our union with Thee, and of our dependence one upon another, that, as members of Thy family, we may strive wisely to order all things according to Thy will. For we realize that in the doing of Thy will is our peace, and in Thy mercy lies our hope.

Shed anew in our hearts Thy boundless love and fill our souls with compassion, that our lives may overflow with kindness and charity for all. May the love of Christ impel us to bear one another's burdens, and constrain us to help those who are in need. May we ever go about doing good, even as the Master; may we seek to do justly, to love mercy, and to walk humbly with Thee. This we ask in the name and in the spirit of Christ. Amen.

simply live on the wrong side of the tracks . . . then most of us cannot believe that they really suffer or really enjoy themselves in the fashion of superior people like ourselves." We must have imagination enough, Mr. Cowley says, to know that "Frenchmen are not merely Frogs, or Italians Wops, or colored persons niggers; that everyone breathes and suffers like ourselves; that all of us are part of a brotherhood that is wider than national or racial boundaries. And without that type of imagination, I don't see how any plan for the future can be a success." Without that sort of active use of the imagination we shall not get understanding. And understanding is our first need.

Very well, then, how can we get that understanding? Let me be very concrete and practical in this connection. First, we can be careful to sift rumor from fact in every case involving relations between races. There are groups and individuals who delight in circulating all sorts of rumors. They travel in whispers from individual to individual, until finally they are fully accepted. It is very important that we be skeptical about such rumors. Be very careful before you accept any rumor; be even more careful before you pass it on. Do not simply accept it. Try by every means you know to test it. Remember the existence of over two hundred groups for fomenting hatred and therefore put the burden of proof upon the rumor.

Second, cultivate wherever possible friendships with those of other races. Get to know them not only as members of another race but as individuals. Seek to understand things, as well as you can, from their point of view. Try to understand why the Negro is so bitter. Out of friendship with those of other races will come a realization of their hopes and fears. It will aid us in understanding them.

Third, read the literature dealing with racial relations. I am not referring to the ponderous works of statistics dealing with the status of minority groups, though these are valuable. I refer rather to works of literature which quicken, as little else can, our sluggish imaginations. Read especially the works by members of these minority groups. In Richard Wright's autobiography *Black Boy* read that incident where a friend shoves Richard Wright out of the way as three white people approach, and then to Wright's question answers, "I'm teaching you how to get out of white people's way." "When you're in front of white people," he goes on, "*think* before you act, *think* before you speak. Your way of doing things is all right among *our* people, but not for *white* people. They won't stand for it." Out of such literature, read with sensitive minds, understanding may come.

II

In the second place, if we could sit where they sit, we ought to be led not only to understanding but beyond that to compassion. Compassion is often misunderstood. Like another great Christian word—love—it is often treated in such a sentimental way that it departs entirely from what it means in the Bible. We frequently think that compassion means "to feel sorry" for the victims of injustice. Such a usage is not at all that of the New Testament. To feel sorry may be a purely passive emotion, leading to no at all. To have compassion, however, demand some action be taken. It demands that someth done to help. In no instance in the New Test where it is recorded that Jesus had compassio that compassion mean only that he felt sorry f person. Not at all! Compassion to Jesus meant thing active, dynamic, constructive. The pries the Levite may have felt sorry for the victim roadside; it was the Samaritan who had comp

We desperately need compassion today. In a

He Was Still Free

A SERMON FOR CHILDREN

By REUBEN P. JESCHKE

LAST NIGHT I heard one of today's great tians, Mr. T. Z. Koo of China. He spoke to gathering of young people. All of them listene great interest to what he said about how the of the world should live and work together in a fr way.

Mr. Koo suffered much when the Japanese s invaded the part of China where he lived. Yet h not hate them for it. He is a small and rathe man, but during those years he lost thirty p so that, as he says, all that was left of him wa and bones. Once at least he was so dreadfully h that he could hardly keep from grabbing som which he saw in a shop window. He had no mone which to buy it. In other words, his body was so s that for a moment he was tempted to rob.

He told his hearers how it feels not to be free can't go where you want to go. You can't say wh might like to say. You can't do what you would do. That is a very hard and unpleasant way t No wonder people will fight to free themselves. a foreign army rules your land you cannot be fr you can do is what they permit you to do.

Mr. Koo said there was one place, however, he remained free all the time. That was in his They could not keep him from believing in God could they keep him from thinking good tho Long before then he had learned to believe in G follow Christ and to have love in his heart f people. Others could imprison his body; they not capture the spirit of his life. That was st own, and free. It helped to make those dark bright.

That is one thing which nobody can take fro either, the spirit that you have in your heart, th that burns there. Of course, some people don't much in their hearts, and so they don't have mu keep free. Believe the good things and the true; to know what is fine and beautiful. Put happy and memories into your life. Nobody can take things from you. May the day never come whe have to live under the control of enemy armies there will come sad and difficult days when wha have in your heart will matter very much indeed.

allous and hard, we need the kind of com- which was in John Woolman, the American He once walked barefoot from Baltimore delphia to be sure he understood how the lt who had to make that journey. In connec- h his work for the slaves, he once said: "I misery of my fellow creatures, separated from ne Harmony, and it was more than I could l I was crushed down under it." That spirit egins in compassion and results in action is ur only hope of mitigating the fury of racial n this country.

nately, however, compassion is a religious act. ssible only for those who know that God is of all mankind. It comes when men know ery human personality is of infinite worth. It hat God is "no respecter of persons." It under- that God "made of one blood all nations of Knowing these things, Christian faith leads us irit of compassion in which we actively seek to t we can to abolish the blight of racial prej- rom our land.

of the spirit of compassion, created by a genuine an faith, comes the knowledge that we are mem- e of another. We are bound in one bundle of f one member suffers, as Paul said, then all We are part of humanity. We cannot but cted by injustice and hatred. The only relevant ian action is for us consciously to identify our- with all victims of injustice. John Bunker has this spirit in some lines of poetry:

Negro in the slums, in the hovels, in the jails,
oing, drinking, singing, fighting, laboring,
ten, starved, degraded, slaughtered—
ve felt his anguish, I have tasted his bitterness.

ore such kinship what matters the count of miles
l what barrier can hold apart the sons of one Father?
n I peculiar? is my heart unique?
at I feel do not all men feel
their blood, in their soul's secret places?)

t where they sit ought to lead to compassion.

III

the third place, to sit where they sit ought to lead f-examination. It ought to lead to a searching of and conscience on the part of every one of us. do too little of this. Our prejudices are allowed unexamined, which is of course what makes prejudices. But if we could really share in the ngs of minority groups, it should lead us to ask: w much of this is my fault? To what extent am sponsible? How often have I listened to good ds of mine berating the members of other races never lifted my voice in their defense? How often I told jokes which made the members of other s the goat? How far do I share feelings of su- ority because I belong to the dominant race in country?" Face such questions this morning. Let answer them for himself.

his battle against racial prejudice is finally an r battle. Laws will help; force and demonstra- have their uses. But these things will not finally solve the problem of racial hatred. That battle must be fought and that problem solved within each one of us. That is an area for which each one of us is responsible. We may have little control over many things which go on; we may have little influence over legislation; but we are responsible for the thoughts and feelings of our own hearts and minds. Our task as Christians, believing in the brotherhood of man, is to sit where they sit, and out of such sharing of experience be led to understanding, to compassion, and to self-examination. By these means we may do our part toward that time when

> The day of dawning brotherhood
> Breaks on our eager eyes,
> And human hatreds flee before
> The radiant eastern skies.

THOSE who have been taught of Christ know in their hearts that the first law of life is to love God, and next to God one's neighbor; that they are great who serve many, not those whom many serve; that we need to be forgiven much and to forgive generously; that ill-will blocks the channels of life and blinds us to God; that the body and all the things of nature are not to be despised, but mastered for spiritual ends; that the life which is self-saving and self-serving is starved; that the accumulation of possessions and the care they become is not the great good, but a great hazard to the life of the spirit; that he is a fool who invests his life's interests in undependable securities, in values that do not last; that God is trustworthy and to be trusted, and in that trust we may escape our great enemy, fear; that "God so loved the world that he gave his only begotten Son." ANGUS DUN.

THERE is nothing virtuous in indifference to our country's welfare—to the corruption that marks so much of the political life of our nation—to the racial and religious hate which is fostered by people who cannot stomach the Christian principle of liberty and justice for all—to the attack of both fascism and communism on our free institutions. Every Christian has the personal responsibility to uproot these things. We shall fare better and go further toward perfecting our democracy when we embrace again and hold fast to high moral standards by insisting that personal responsibility is inseparable from the preservation of free American society. WILLIAM C. KERNAN.

AN UNINTELLIGENT and unethical religion has held up social progress, blessed social abominations like slavery and war, preached a soft contentment with shameful present conditions in hope of a future heaven, or satisfied itself with relieving distresses caused by an inhuman social order without changing the social order itself. Say the worst you will about the anti-social effects of bad religion and we will agree with you, but the answer seems plain. The only power on earth by which we ever can overcome bad religion is good religion. HARRY EMERSON FOSDICK.

Concerning Church Music

By RUSSELL HANCOCK MILES

CONCEPTIONS of church music and attitudes towards it vary widely in the Protestant branches of the Christian church. Contrasted against this is the high standard and uniform practice of the Roman church, which carries on today a musical ideal established by St. Ambrose at the close of the fourth century and perfected by Pope Gregory at the close of the sixth. Unity of purpose and a realization of the true function of church music account for this latter situation. In the Roman church, one hears church music; in the Protestant church, one must often be prepared for anything. A notable exception to this, of course, is the Anglican church, which not only borrowed and adapted many of the musical practices of the Roman church, but also developed worthy original approaches to the worship of God through music.

● *Music as a Fill-Gap*

Many churchmen take music for granted as a pleasant way to supply contrast and fill in gaps in the service. The organ prelude, for instance, is seldom considered an integral part of the service. In many churches, in fact, it is placed entirely outside the service by a requirement that it be completed by the time appointed for the service to begin. Where the prelude begins on the hour, it frequently functions more as a sound absorbent than as an aid to private devotion. Louder than the whispering of some members of the congregation, the assembling of latecomers, and the shuffling of the choir into the choir loft, it serves the purely utilitarian function of covering up bad noises by a better one. In a few churches this careless attitude is climaxed by the minister, who rises solemnly at the conclusion of the organ prelude and announces, "Let us *open* our worship by singing hymn number . . ."

The anthem commands more attention than the prelude, although it serves too frequently as a stop-gap in the service, filling in the time required to take the offering. The anthem cannot function as an aid to worship if sung while members of the congregation are fumbling around for money, following the progress of the plate and wondering whether there will be enough nickels on it to hide their own. The solo shares with the sermon the undivided attention of the congregation, but, ironically, this musical selection usually contributes the least to the organic development of the service.

It is significant that in the liturgical services these careless attitudes toward music do not exist. Music seldom serves there to fill in gaps, nor is it ever looked upon as an extra embellishment. Standards set by the church canon are guarded zealously, both by strict supervision and adequate music budgets. In many non-liturgical churches, on the other hand, music is left to drift and shift for itself. Its destiny, nominally in the hands of a music committee, is actually in the

RUSSELL H. MILES

hands of the organist. If however the music becomes too poor, the organist goes and the music committee remains.

Let us examine the function of church music, and then see whether it is not possible to make certain adjustments that would permit it to fulfill that function.

● *Church Music Has Religious Purpose*

The function of church music is essentially a religious one. The most subjective and mystic of the arts, music has the power to reach man's inner consciousness and quicken his religious nature. The great composers recognized this attribute of music. Palestrina devoted his genius to the service of his church. To detail the sacred compositions of Bach, Handel, Mozart, Mendelssohn, Franck and other great composers would call the roll of the greatest masterpieces. Why are these works not heard more often in the average church today? Not because they are so-called "hi music, but because their ap demands a modicum of music edge that the average chur not interested in acquiring. the fundamentals of music tion are as easy to understa fundamentals of basketball stance, and the aesthetic ex they make possible in church the concert hall represent o higher joys of this life. Let, t little thought on the part of i leaders, that music may be gi ful place in our services.

In approaching a solution deep end, the hope is that a be stimulated to thought a on this important problem. T to the beginning, the follow gram would lay a good found the building of an effective service.

● *Importanc Music Co*

The first step is the care tion of a music committee. T board is selected very caref not the music committee church has in its membersh who have studied music or more than an ordinary inter fine arts. A group of these appointed to work with the and the minister in an effort out a program that would e establish in the congregatio titude toward church music wholesome, cooperative and tive. The careless attitude o the congregation toward th should be changed. The p the prelude is to establish Except on festive occasions, t should be devotional in Absolute silence is imperati purpose is to be achieved. L should be required to stand i of the church or take tempo in the rear until the prelude completed. Where this is no upon, the organ prelude is a cal device.

Strangely enough, many patiently for late admission cert or sporting event but i marching down the center ai church during the playing of lude or the singing of a hym other hand, there are many gard the church as a sanct who enter it on Sunday mor devotional frame of mind. lude is aimed to aid such i vate devotions, and every effo

ıde to protect the devotional
›here of these opening moments.
: there is no processional, the
should enter either immediately
or after the prelude.

● *Anthems and Postlude*

ry anthem sung represents at
two hours' preparation. Well-
ı anthems add immeasurably to
:velopment of the service, when
ited as an integral part of the
e, and not as obbligato to the
ıg. It would be unthinkable to
: the minister to begin his ser-
luring the offering. Even the an-
ements are made at a time when
ngregation can give its undivided
ion. And most of the announce-
are duplicated in the church
in. Since the offertory is a rite,
ot merely a collection of money,
organ music at this point would
a devotional purpose as well as
chanical one. The ushers should
n in the rear of the church dur-
ıe singing of the anthem, bring-
he offering forward at its con-
n.

e less said about the postlude, the
r. It must be conceded that the
:e of worship closes with the
iction. Just why organ music is
ted as the congregation is leaving
hurch is a mystery. It serves
ly the same function as hotel
r music.

● *Good Congregational Singing the Key*

e of the great reforms of Martin
er was the introduction of con-
tional singing. Through it he
formed a vicarious experience
ı personal one. The effects were
eaching and profound. According
ıe best authorities, the rapid
d of Luther's new doctrine was
n great part to the vigorous and
ing chorales sung by his earnest
enthusiastic supporters. The
ment passed rapidly over Ger-
and produced in a short time a
ture of sacred hymns which can-
e surpassed for dignity and sim-
evotional earnestness. Many of
are found today in the hymnals
l denominations, along with the
hat were produced to enrich the
es of the churches that stemmed
the Reformation.

hat use is made of today of this
ıeritage? Here again we are con-
ed with concepts and attitudes
vary widely. Generally speaking,
nore personal the religious atti-
the more heartily are the hymns
At the other extreme, we have
bjective, intellectual approach, in
ı there is little room for hymns,
their excessive use of personal
ouns. At one extreme, then, we
the gospel song, sung lustily, with
›bligato of shouted "Amens," and
at the other, an attitude toward the hymn as an opportunity for a good stretch before the sermon. The extent of congregational participation in the singing of the hymns is the best index there is of the effectiveness of the other portions of the service in awakening the religious consciousness. Second only to good attendance, effective hymn singing is the best indication a minister can have of the success of his sermons.

Whenever possible, the hymn that immediately follows the sermon underlines the theme of the sermon, and it is a kind and appreciative congregation which joins heartily in the singing of this hymn. A church desiring to revitalize its music would do well to begin the program with attention to congregational singing, which is the soul of the service.

● *Cooperative Effort Is Needed*

From the burden of these observations, it would seem that the responsibility for effective church music rests entirely upon the church officials and the congregation. Church music is, of course, a cooperative affair, and where ability and devotion are lacking in amateur or professional church organists, failure is inevitable. On the whole, however, church musicians are devoted to their calling and welcome the cooperation of minister, music committee and congregation.

Especially in these trying days should the service of worship be as helpful and inspiring as possible, and it behooves everyone concerned to do his part. The greatest problem is to overcome congregational inertia, a task as difficult as it is worth while.

SENTENCE SERMONS

Brotherhood may be forwarded by eating together, but it must go much deeper than that if it is to be worthy of the name.

God has never had more reason to be discouraged with man than in this generation.

No man can ever expect to hear God talking until he is willing to assume the attitude of reverence.

Every man has a covenant with the past which must be kept.

You can judge any man by the things he holds sacred.

ROY L. SMITH.

Lincoln, Come Back

By Thomas Curtis Clark

LINCOLN, come back, rebuke us for our sins—
The sin of greed, of blatant pride and hate.
Our earth goes blindly to a hopeless fate
Unless for us a new, kind world begins.
Renew our dreams—who dreamed a world made free;
Give us new hope for world-wide liberty.
Lincoln, come back, rebuke us for our sins.

Lincoln, come back, once more our prophet be.
Lead forth the nations in a pact of peace;
Teach us that selfishness and greed must cease
That men may dwell in love and harmony.
Your kindly heart—that it might plan our weal!
Your mighty hand—how powerful to heal!
Lincoln, come back, once more our prophet be.

Lincoln, come back, rebuild our broken world.
Shattered and torn, the nations face the night;
Earth's leaders halt, bereft of wisdom's light;
Humanity's fair banner now is furled;
The surging peoples now are leaderless;
They ask a friend, and there is none to bless.
Lincoln, come back, rebuild our broken world.

• WHO'S WHO in THIS ISSUE •

ORDAINED *in the Baptist ministry in 1918, Rev.* EDWIN T. DAHLBERG held pastorates in Potsdam and Buffalo, N. Y., and at St. Paul, Minn., and since 1939 has ministered at First Baptist Church, Syracuse, N. Y. He is president of the Northern Baptist Convention. His later education was received at the University of Minnesota and Rochester Theological Seminary (now Colgate-Rochester Divinity School). His sermon in this issue was preached on the Columbia Church of the Air program.

Since 1942 Rev. L. WILSON KILGORE *has ministered* at First Presbyterian Church, Hartford, Conn. He had previously been pastor of a church in the suburbs of Rochester, N. Y. He is a graduate of Colgate University and received his B.D. degree from Colgate-Rochester Divinity School.

Although not an ordained minister, Dr. LOUIS T. MERRILL preaches at the Shopiere, Wis., Congregational Church. On week days he is professor of history in Beloit College. Before joining the Beloit staff in 1938 he was a member of the editorial board of the *United States News* in Washington, D. C., and editorial assistant to David Lawrence. Before going to Washington he was on the editorial staffs of a number of Wisconsin dailies. Dr. Merrill received his B.A. and M.A. degrees from the University of Wisconsin and his Ph.D. from the University of Chicago.

In addition to his leadership of the activities at the Washington Hebrew Congregation, Temple of Judaism in the capital city, Rabbi NORMAN GERSTENFELD is also honorary chairman of the Committee on Religio in the Nation's Capital. He broadcasts weekly from ington on "The Message of Israel." He has fre preached at the Washington Cathedral and at othe estant churches of many creeds. He is associate e *World Affairs*. Rabbi Gerstenfeld has a rabbinical from the Hebrew Union College, where he held a ship in philosophy. His sermon in this issue was d a few weeks ago at the Chicago Sunday Evenin

Rev. EDGAR DEWITT JONES *retired on De* 31 after twenty-six years as minister of Central ward Christian Church, Detroit. He will continue in that city, giving his time to lecturing and writi Jones went to Detroit from Bloomington, Ill., w had a notable ministry of fourteen years at First tian Church. He was for a year president of the Council of Churches.

Rev. ROBERT G. MIDDLETON *is in his thi* at the Baptist Church of the Evangel at Narberth his first pastorate. He received his B.A. degree fro gate University and his B.D. from its divinity schoo

Dr. RUSSELL H. MILES *is professor of m* the School of Music of the University of Illinois rector and organist at the First Congregational in Champaign, Ill. He has composed much church

Rev. HERBERT W. HAHN *is minister of the* odist Church, South Bethlehem, N. Y.

Rev. REUBEN P. JESCHKE *is minister of the* Avenue Baptist Church, Dayton, Ohio.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

KENNETH A. HOLMES, First Baptist, Hamburg, Ia. "Three Hard Words of Jesus." Luke 9:23, 26—"If any man would come after me, let him deny himself and take up his cross daily and follow me. . . . For whoever is ashamed of me and of my words, of him will the Son of man be ashamed."

JOHN W. MEISTER, First Presbyterian, Sidney, O. "God's Chief Competitor." Matt. 6:24—"No man can serve two masters. . . . You cannot serve God and mammon."

HERBERT W. HAHN, Methodist, South Bethlehem, N.Y. "The Highway of Holiness." Isa. 35:8—"And a highway shall be there, and a way; and it shall be called the way of Holiness."

RODNEY C. CAUDILL, First Church of God, Kingsport, Tenn. "When Is a Church the Church?" 1 Cor. 12:25—"That there should be no schism in the body; b the members should have the same care one other."

J. CLEMENT WALKER, Methodist, Greenport, Island, N. Y. "The Perils of Drifting." Heb "Lest haply we drift . . ."

J. PAUL COLEMAN, Bethel Methodist, Chowchill "Remember Who You Are!" Ps. 9:4—"What . . .? Thou hast made him a little lower th angels."

ANDREW M. FEBBEN, First Presbyterian, Hacket N. J. "Tongue-tied Christians." 1 Kings 18:21— long go ye halting between two opinions? . . . people answered him not a word."

A. R. ROBERTSON II, First Christian, Pensacola, Fla tainties in a World of Uncertainty." Heb. 12:27— phrase, 'yet once more,' indicates the removal o is shaken, as of what has been made, in order tha cannot be shaken may remain."

SAM NADER, First Methodist, Jennings, La. "Mu struction Be Our Destiny?" Rom. 8:6—"For carnally minded is death; but to be spiritually mi life and peace."

J. ROY ROBINSON, First Baptist, Greer, S. C. "F ners Only." Luke 19:10—"The Son of man is c seek and to save that which was lost."

FOR YOUR SERMON AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

THE EDITOR'S PAGE

The Event of the Month

VERYWHERE he has spoken in his nation-wide visitation of the American churches, Pastor Niemoeller has been greeted with such great multi- ; that no building could hold all who were eager :ar him. This has been true from his initial addresses as the guest of the Federal Council at Seattle, to his appearance in Chicago where, at the moment of writing, he has filled a series of engagements each drawing an ıdance of from 3,500 to 5,000 persons. His mes- ; have been confined strictly to an interpretation ıe Christian faith and its meaning for him through eight years of his confinement in prisons and con- ration camps. The "war before the war," that is, absolute conflict between Hitlerism and Chris- ty, has been the chief burden of Dr. Niemoeller's sages. What he called a "special kind of blessing" come to the German church as the result of its erings and those of the German people. His ers go away with their own faith clarified and ngthened. No hearer will ever forget his story of mmunion service on Christmas Eve in the brutal p at Dachau when eight prisoners asked him to are a communion service. An old Hollander, a ish colonel, two Norwegians, an American, a cedonian and a non-churchman "but a Christian" e allowed to meet in his cell where, with some nivance of the guards, he was able to administer Lord's Supper. "From that day on, though I ained a Lutheran, my heart," said Pastor Niemoeller, "belonged to Jesus Christ and his universal rch which is greater than any denomination."

or Niemoeller ts America

The Book of the Month

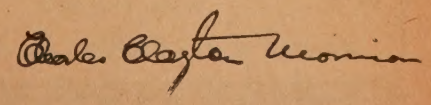
E CHALLENGE OF OUR CULTURE. *By Clarence . Craig and others. Vol. I of the "Interseminary eries" of four books. Harpers, $1.50 each volume.*

THIS series has been prepared by a group of scholars especially for students in theological seminaries who are to hold a delegated conference June for the collective consideration of the sub- ; here treated. That conference, by the way, is of the most promising signs on the church's horizon. reparation for it, these books are now being studied nost of the seminaries of the country. I shall not the names of the thirty authoritative scholars who contributed the chapters to the four books. But titles are: "The Challenge of Our Culture," "The rch and Organized Movements," "The Gospel, Church and the World," and "Toward World- le Christianity." Dr. Craig's introduction to the en- series is one of the most lucid analyses of the break- n of modern culture which can be found in so l a space. Looking through Christian eyes he sees our Western culture as essentially pagan. Its presuppositions are those of "naturalistic humanism" which denies or is indifferent to those conceptions of reality which constitute the Christian faith. In his chapter on "Secularism in the Church," Professor James H. Nichols shows how the secularism of this philosophy has permeated Protestantism. It is the secularism of our culture that is at once the foe and the object of attack of a church once awakened to its social responsibility. There is so much in this book that I feel frustrated in any effort to deal with it in my small space. I can only say that every minister—young or old—should have this entire series. It will provide an orientation for his preaching and his parish program for which no price is too great to pay.

A Thought for the Month

CONSIDER the popular mentality which the gospel confronts in our time. It is a different mentality from that of our grandfathers' time. I would call it a sensation-saturated mentality. Ours is a generation which lives in its sensations, far more than in ideas. It has almost forgotten how to think. We have only to consider the mass of stimuli with which we are bombarded—by radio, movie, billboard, newspaper advertising and the newspaper headline—to realize how the human mind is swamped with sensation, leaving little margin for reflective thought. Modern life, with its quick movement from place to place, from scene to scene, from engagement to engagement, is largely a life of sensation. The mind is given more than it can digest. It loses its power of reflective response and becomes a passive receptacle of sensations. Our economic system tends to reduce the human worker to the mechanical level. He works at a bare fragment of the whole productive process; his task requires the minimum of intelligence, and practically no imaginative share in the ends for which the work is done. His efficiency is determined by his skill in merely catching the rhythm of the machine and moving with it. His physical body thus becomes a part of the machine. That is to say, his work tends to involve only his sensations, and to make his mind almost irrelevant. Such is the dominant mentality to which we preach the gospel in our time. It reacts upon our preaching and degrades and trivializes it. We must struggle against this mentality in others and in ourselves, remembering always that while this generation is peculiarly difficult to reach with any message which comes to it in the name of "truth," it is the only generation to which we are called to present the gospel, and we must not faint in our effort to find access to it.

The Mind of Our Time



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